

Recommendations

for CASC/ACSS's active and ongoing involvement in reconciliation with the Indigenous Peoples of Turtle Islandⁱ-Canada:

A response to the Truth and Reconciliation Commission's (TRC) Calls to Action, the National Inquiry into Missing and Murdered Indigenous Women and Girls' (MMIWG) Calls for Justice, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

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ᓄᐱᐃᐅᐅ Nîmâwin members:

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- **Campbell Page** resides on the traditional unceded territories of the Anishinabeg, Potawatomi, Odawa, Haudenosaunee, and the Mississauga, and a part of the Williams Treaty, (Aazhaway/Oshawa, ON)
- **Marnie Roper** (co-chair), resides on the unceded territory of the Quw'utsun First Nation (Showe'luqun/Shawnigan Lake, BC)
- **Michael Thibert** (co-chair) resides on Treaty One, Home of the Metis Nation, Annisinabee, Cree, Ojibwe, Oji-Cree, Dene (Win Nippe/Winnipeg, Manitoba)
- **Paul Vanderham** (secretary/scribe), residing on Treaty Six Territory, the traditional territory of diverse Indigenous Peoples, including the Cree, Dene, Blackfoot, Métis, Nakota Sioux, and Saulteaux (Amiskwaciy Waskahikan/Edmonton, AB)
- **Lisa Marie Van de Water Harvey** resides on Treaty Eleven, Chief Drygeese Territory, traditional home of the Yellowknives Dene and the traditional lands of the North Slave Metis and neighboring lands of the Tlicho Nation (Somb'a K'e (Tlicho)/Boghuledesche (Denesoline)/Yellowknife, Northwest Territories)

Introduction:

ᓄᐱᐃᐅᐅ Nîmâwinⁱⁱ is the result of the CASC/ACSS organization and membership's desire, in a spirit of reconciliation, to respond through reflection and action, to the *Calls to Action* from the *Final Report of the Truth and Reconciliation Commission of Canada* (TRC). ᓄᐱᐃᐅᐅ Nîmâwin has reviewed the Calls to Action, and following the guidance of that document, also reviewed *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (MMIWG) and *The United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP). In this intentional process, ᓄᐱᐃᐅᐅ Nîmâwin has come to understand that reconciliation "is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for reconciliation to happen there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour."ⁱⁱⁱ Accomplishing this will be achieved through, but will not limited to, a process of decolonization^{iv} and

indigenization^v across the organization, influenced by the Indigenous principle of *Etuaptmunk* (Two-Eyed Seeing)^{vi} and recognizing all Canadians are treaty people.^{vii} This truth and reconciliation partnership between Indigenous and non-Indigenous members of CASC/ACSS and with Indigenous Peoples from coast to coast to coast on Turtle Island-Canada will inform our identity, policies and practices “for as long as the sun shines, the grass grows, and the river flows.”^{viii}

As expressed in the CASC/ACSS Board’s initial call for members in 2019 to form the national working group that became ᓄᐱᐃᐅᐅ Nîmâwin: “A number of the Calls to Action directly implicate the work of CASC/ACSS, and Spiritual Care Professionals and Psycho-Spiritual Therapists. Responding to these Calls and committing to active involvement - if not leadership - in the work of reconciliation is integral to our organizational values and ethics, and to fulfilling our mission of excellence. The Calls to Action show the way forward towards right relations with Indigenous people as colleagues, partners, and recipients of care, and towards healing the wounds of [...] genocide^{ix} for the wellbeing of all peoples living on Turtle Island, as well as the land itself, and non-human and non-physical inhabitants. CASC/ACSS Members are of both Indigenous and non Indigenous heritage. Together, they embody a collective depth and breadth of knowledge that can potentially influence national systems such as healthcare, education and corrections, as well as communities and individuals. Therefore, we have a great opportunity to help effect the necessary healing and transformation required of Canadian society.”

The recommendations that follow are built on ᓄᐱᐃᐅᐅ Nîmâwin’s assessment of the implications of the abovementioned guiding documents and principles for CASC/ACSS, as a formal beginning to our commitment to reconciliation with the Indigenous Peoples from coast to coast to coast on Turtle Island-Canada – including First Nations, Inuit and Métis (FNIM). They are intended to initiate a comprehensive and graduated process which will take years to implement across the organization. The Reconciliation Council (Recommendation #3) will need to establish feasible goals and priorities over the life of the organization, to be adapted in accordance with internal and external consultation and changing circumstances, while maintaining a strong vision. It is the firm belief of ᓄᐱᐃᐅᐅ Nîmâwin to establish this journey as the priority foundation on which CASC/ACSS seeks to move forward into the unknown. Many times in the coming together of Indigenous and settler peoples, we come upon a fork in the river journey and the decision is made to take the safe known course of the calm waters. Wisdom is needed for this new adventure together, and wisdom is learned through embracing the unknown rapids that call to us as an organization. It is through these rapids of discourse, struggle, and Two-Eyed seeing that CASC/ACSS may, if they wish, begin to experience the wisdom of the ancestors on how to culturally live with each other on Turtle Island-Canada. And by doing so, will reveal the teachings necessary for all of us to reflect on, embrace, and give of ourselves towards enabling equity and justice for All Our Relations, dismantling systemic oppression in all forms - e.g. classism, sexism, ableism, heterosexism.

RECOMMENDATION #1:

In response to the Calls to Action, the Calls for Justice, and the UNDRIP, CASC/ACSS adopt a principles-based Framework for Reconciliation that:

1. Enables a process of decolonization and indigenization across the organization including structure, governance, education, professional practice, ethics and member relations;
2. Affirms CASC/ACSS’s commitment to active and ongoing involvement in reconciliation, explicitly acknowledging the truth of colonization and genocide against FNIM Peoples from coast to coast to

coast on Turtle Island-Canada, and all forms of historic and continuing colonial violence by the Canadian state including residential schools, day schools, “Indian hospitals,” the 60’s scoop, child and family services and systemic racism, as well as the role of the churches;

3. Affirms the rights of FNIM Peoples, as described in the UNDRIP^x;
4. Honours the spirit and intent of the treaties from coast to coast to coast on Turtle Island-Canada, and acknowledges that “we are all treaty people”;
5. Repudiates the Doctrine of Discovery and the concept *Terra Nullius*^{xi};
6. Embraces the principles of substantive equity, inclusion, anti-racism, cultural safety and humility, trauma-informed practice, and *Etuaptmumk*, “Two-Eyed Seeing”;
7. Mandates the creation of an Action Plan for Reconciliation with an annual budget (see Recommendation #2 below); and
8. Establishes and funds a Reconciliation Council to develop and oversee implementation the Framework and Action Plan, report annually on progress made, and review and revise both documents as needed for the ongoing reconciliation journey (see Recommendation #3 below).

RECOMMENDATION #2:

That CASC/ACSS adopt an Action Plan for Reconciliation with an annual budget, incorporating the following five commitments:

Commitment #1: CASC/ACSS’s national and regional leadership promote and enact reconciliation in all aspects of organizational life, interactions with partner organizations, and public communications.

Actions arising from this commitment should include the following:

- 1.1 National and provincial/territorial boards and the commissions seek to develop relationships with national, regional and local FNIM organizations and / or communities, for the purposes of consultation, collaboration and accountability. As much as possible, partners are included in any organizational decisions relevant to or impacting FNIM Peoples (see also 5.1 below).
- 1.2 All regional boards work towards developing a position for either an Indigenous member of CASC/ACSS, or an Elder, Knowledge Keeper, Medicine Person or other community member, towards the promotion and encouragement of Two-Eyed Seeing. If the position is held by a community member, an appropriate exchange is determined in consultation with that member (e.g. honorarium or gift).^{xii}
- 1.3 At all CASC/ACSS meetings, conferences and AGMs:
 - a) local Nations are consulted, with respect to local protocol, on how they might like to be included in event planning and territorial welcome, and Elders, Knowledge Keepers and Medicine People are invited to share their wisdom (e.g. through conference workshops)
 - b) gatherings open with a territory acknowledgement by CASC/ACSS leadership/ designated member representative
 - c) culturally safe and welcoming spaces are provided for FNIM Peoples to gather and engage in spiritual / cultural practice (see also 5.2 below)
 - d) Recruitment, hiring and election processes for national and regional leaders, commission members and staff are reviewed and revised to enact equity for FNIM Peoples, and to ensure

candidates' commitment to reconciliation, including ongoing learning, parallel and further to that of SPE students (see 2.4 - 2.6 below)

- 1.4 Encouraging by example and in communications active involvement in reconciliation by all CASC/ACSS members as well as our organizational partners, including redress for harms done (e.g. church apologies and financial settlements)
- 1.5 All CASC/ACSS internal (e.g. website and embedded documents, member communications) and media communications or publications take a decolonizing approach, including:
 - a) prioritizing and uplifting the voices of FNIM Peoples, with attention to Women, Girls, and 2SLGBTQQIA Peoples (that they may speak directly to their perspectives, free of bias, discrimination, and false assumptions), and using language that is inclusive but not possessive of them (e.g. not saying "our Indigenous members).
 - b) addressing systemic racism against and stereotyping of FNIM Peoples, and political advocacy for their human rights
- 1.6 The CASC/ACSS website includes public and member-only webpages which, in addition to stating our Framework, Action Plan, and territory acknowledgements, give access to educational resources and contact info for the Reconciliation Council or a designated representative
- 1.7 Existing bylaws, policies and practices are reviewed and revised to reflect and enable the Framework and Action Plan for Reconciliation

Commitment #2: All SPE and clinical and supervisory certification programs enact reconciliation with FNIM members entering and advancing in the profession, and include core content and competencies that enable and promote active engagement in reconciliation by all members.

Actions arising from this commitment should include the following:

- 2.1 "Equivalency" processes are renamed "equity and inclusion" where appropriate, and these are reviewed and revised to address the specific needs of FNIM Peoples entering SPE, clinical and supervisory certification streams - e.g. recognizing qualifications established by local communities for Elders, Knowledge Keepers and Medicine People (see also 4.1 b below);
- 2.2 The CASC / ACSS Foundation's student bursary program considers equity for FNIM members in its decision-making processes (see also 4.1c below);
- 2.3 Documents and interpersonal processes for student evaluation and certification are reviewed and revised to embody the principles of equity, inclusion, anti-racism, cultural safety and humility, trauma-informed practice, as well as Two-Eyed Seeing (e.g. oral submissions of evaluations are accepted, in keeping with oral traditions; the dynamics of racial power and privilege between candidates and evaluators are considered);
- 2.4 Supervisor-Educators seek to develop collaborative relationships and learn directly from local FNIM Peoples, including Elders, Knowledge Keepers, Medicine People, Women, Girls, and 2SLGBTQQIA Peoples. In accordance with their learning, Supervisor-Educators incorporate Two-Eyed Seeing into their overall curriculum. Supervisor-Educators support local FNIM Peoples to lead the teaching of curriculum and competencies related to them, ensuring appropriate compensation by their

institutions (see also 5.3 below). In accordance with local protocols, this may include learning about:

- a) local culture, governance and protocols; health, wellness and medicine practices; sacred spaces and places; treaties and reservations; and traditional villages
- b) local language, including basic terms / phrases (e.g. how to say “thank you”)
- c) the social and economic, human security and justice challenges and inequities faced by local communities
- d) any of the issues listed in the following 2 points;

2.5 SPE curriculum includes required learning, supplementary resources, reflective assignments and group sharing on the following core issues impacting FNIM Peoples:

- a) the history of colonization and genocide, and ongoing forms of colonial violence by the Canadian state including residential schools, “Indian hospitals,” the 60’s scoop, child and family services, and systemic racism, as well as the role of the churches
- b) the particular forms of discrimination, marginalization and violence towards FNIM Women, Girls, and 2SLGBTQQIA Peoples
- c) the importance of recognizing cultural diversity amongst FNIM communities
- d) legal and human rights issues including the Doctrine of Discovery and of *Terra Nullius*; UNDRIP; FNIM rights in Canadian law, Crown-Indigenous relations, and treaties;

2.6 SPE curriculum will also teach and develop competencies (“skills based training” as per the TRC) in the following:

- a) the principles of equity, inclusion, anti-racism, cultural safety and humility, and trauma-informed practice, as well as Two-Eyed Seeing
- b) intercultural competency, conflict resolution and strengths-based approaches
- c) the importance and practice of territory acknowledgements;

2.7 Supervisor-Educators consult with their FNIM students as to how to best support their sense of cultural safety and inclusion as the above content and competencies are taught; and

2.8 Mentors for FNIM members pursuing clinical or supervisory certification have open dialogue about cultural safety in their relationship.

2.9 Peer review for Supervisor-Educators and certified members includes question-prompts for reflection on and dialogue about how the candidate is actively engaging in reconciliation in their work and as representatives of CASC/ACSS (see Commitment #3 below).

Commitment #3: With foundational training in place Spiritual Care Practitioners and Psycho-Spiritual Therapists actively engage in reconciliation in their work, and as representatives of CASC/ACSS.

Actions arising from this commitment should include the following:

3.1 The CASC/ACSS Code of Ethics for Spiritual Care Professionals be reviewed and revised to include a commitment to active engagement in reconciliation, in alignment with CASC/ACSS’s Framework and Action Plan for Reconciliation;

- 3.2 Spiritual Care Practitioners (SCP) and Psycho-Spiritual Therapists (PST) seek to develop relationships with local FNIM organizations and / or communities for the purposes of consultation, collaboration and accountability. Through these relationships SCP and PST respectfully seek to continue their learning further to the foundation developed in SPE (in regards to local culture, medicine practices, language, treaties, sacred spaces, health and human rights issues etc., as outlined in 2.4 - 2.6 above) that they may act as allies (non-FNIM members) or advocates (FNIM members; see also 5.4 below). Where this relationship building, consultation and collaboration is not supported by employers, SCP and PST advocate for reconciliatory change;
- 3.3 Depending on SCP and PST work context, on the local, self determined needs of FNIM Peoples, and working in partnership with them, this allyship and advocacy may focus on:
- a) the revitalization of traditional health, wellness, and Child and Elder care practices (midwifery, palliative etc.), including teachings that are land based, such as the harvesting of plant medicines
 - b) language protection and promotion, and services being offered in local languages
 - c) human rights such as appropriate housing and shelter, clean water, affordable transportation, child protection, and equity in health, education, employment, etc.
 - d) safety and justice for FNIM Women, Girls and 2SLGBTQIA Peoples
 - e) treaty and environmental protection
 - f) inclusion of and respectful collaboration with individuals, families, communities, nations and tribes on any issues or decisions that impact them (e.g. healthcare plans; development of services)
 - g) redress and compensation for harms done (e.g. residential schools, day schools, Indian hospital, the 60's scoop, Indian hospitals);
- 3.4 SCP and PST providing direct care to FNIM Peoples:
- a) assess and document the impacts of genocide and ongoing systemic racism, discrimination, and social and economic marginalization (e.g. residential schools, day schools, Indian hospitals, poverty, multi-generational trauma, lateral violence, loss of language, inequity for Women, Girls and 2SLGBTQIA Peoples) as determinants of health
 - b) affirm the connection between language, the land, culture, self-determination, and spiritual well-being
 - c) advocate for and support access to spiritual, religious and cultural care first and foremost designed and delivered by FNIM Peoples, with adequate resources including financial compensation and culturally safe and welcoming spaces
 - d) protect FNIM Peoples' right not to be subject to unwanted spiritual care interventions or proselytization
 - e) care interventions are planned and approached in accordance with the principles of equity, inclusion, anti-racism, cultural safety and humility, trauma-informed practice and Two-Eyed Seeing, and are strengths-based;
- 3.5 SCP and PST employed by organizations, companies or institutions advocate for their employer to be actively involved in reconciliation, and they directly address racism on individual and systemic levels within their scope of influence;
- 3.6 SPC and PST advocate for their religious / spiritual / endorsing bodies or communities to be actively involved in reconciliation, including redress and compensation, and they directly address racism on individual and systemic levels within their scope of influence; and

3.7 SCP and PST engage in the practice of territory acknowledgements - e.g. at the beginning of meetings, gatherings, ceremonies etc, as appropriate.

Commitment #4: Reconciliation is enacted with FNIM members of CASC/ACSS interpersonally and through all aspects of organizational life.

Actions arising from this commitment should include the following:

- 4.1 Processes are developed and implemented to enable equity and inclusion for FNIM Peoples in:
 - a) the recruitment, hiring and election of national and regional leaders, commission members and staff (see also 1.3d above)
 - b) access to SPE, clinical and supervisory certification (see 2.1 above)
 - c) the awarding of bursaries and research grants (see 2.2 above);
- 4.2 Through the Reconciliation Council (see Recommendation #3 below) FNIM members of CASC/ACSS are, as much as possible, consulted and collaborated with in regards to any organizational decision relevant to / impacting them, including the development and implementation of the Framework and Action Plan, Two-Eyed Seeing, decolonization and indigenization across the organization;
- 4.3 CASC/ACSS meetings, conferences and AGMs offer culturally safe and welcoming spaces for FNIM Peoples to gather and engage in spiritual / cultural practices (see also 1.3c above);
- 4.4 All CASC/ACSS internal (e.g. website and embedded documents, member communications) and media communications or publications take a decolonizing approach (see also 1.5 above); and
- 4.5 Supervisor-Educators consult with their FNIM students as to how to best support their sense of cultural safety and inclusion as the above content and competencies are taught; and mentors for FNIM members pursuing clinical or supervisory certification have open dialogue about cultural safety in their relationship (see also 2.7 and 2.8 above).

Commitment #5: The CASC/ACSS Board, commissions, Supervisor-Educators, and all Spiritual Care Practitioners and Psycho-Spiritual Therapists seek to develop partnerships with FNIM leaders, organizations and communities for the purposes of consultation, collaboration and accountability

Actions arising from this commitment should include the following:

- 5.1 National and provincial/territorial boards and the commissions seek to develop relationships with national, regional and local FNIM organizations and / or communities, for the purposes of consultation, collaboration and accountability. As much as possible, partners are included in any organizational decisions relevant to / impacting FNIM Peoples (see also 1.1 above);
- 5.2 At all CASC/ACSS meetings, conferences and AGMs:
 - a) local Nations are consulted, with respect to local protocol, on how they might like to be included in event planning and territorial welcome, and Elders, Knowledge Keepers and Medicine People are invited to share their wisdom (e.g. annual education workshops)

- b) Gatherings open with a territory acknowledgement by CASC/ACSS leadership/designated member representative
- c) culturally safe and welcoming spaces are provided for FNIM Peoples to gather and engage in spiritual / cultural practices (see also 1.3c above);

5.3 Supervisor-Educators seek to develop collaborative relationships and learn directly from local FNIM Peoples including Elders, Knowledge Keepers, Medicine People, Women, Girls, and 2SLGBTQQA Peoples. In accordance with their direct learning, Supervisor-Educators incorporate Two-Eyed Seeing into their overall curriculum. Supervisor-Educators support local FNIM Peoples to lead the teaching of curriculum and competencies related to them, ensuring appropriate compensation by their institutions. See 2.4 - 2.6 above for recommended areas of focus for this learning;

5.4 Spiritual Care Practitioners (SCP) and Psycho-Spiritual Therapists (PST) seek to develop relationships with local FNIM organizations and / or communities for the purposes of consultation, collaboration and accountability. Through these relationships SCP and PST respectfully seek to continue their lifelong learning, further to the foundation developed in SPE (in regards to local culture, medicine practices, language, treaties, sacred spaces, health and human rights issues etc., as outlined in 2.4 - 2.6 above) that they may act as allies and advocates (see also 3.2 above). Where this relationship building, consultation and collaboration is not supported by employers, SCP and PST advocate for reconciliatory change.

RECOMMENDATION #3:

It is imperative that CASC/ACSS establish and fund a Reconciliation Council to develop and oversee implementation of the Framework and Action Plan, leading a process of decolonization, indigenization and Two-Eyed Seeing across the organization including structure, governance, education, professional practice, ethics and member relations. The Council will report annually on progress made, and review and revise both documents as needed for the ongoing journey of reconciliation. The Council will have a formal, sustainable structure, with internal governance (e.g. decision making processes, meeting format and frequency) to be established and evolved by its own members.

The Reconciliation Council will:

- 3.1 Be comprised of, as much as possible, an equal number Indigenous and non-Indigenous members from different regions of CASC/ACSS and from coast to coast to coast on Turtle Island-Canada, with all members: honouring Local and Traditional Indigenous Knowledge and having a deep, personal commitment to reconciliation; prior learning about colonialism, residential schools and systemic racism; and established relationships or an ability to establish relationships with local Indigenous Elders, Knowledge Keepers and community members for consultation and accountability. In addition to this, the co-chairs will ideally have anti-racism and conflict resolution training, experience with chairing or group facilitation, and have served on a CASC/ACSS Regional Committee or national Commission or Board and or equivalent experience;
- 3.2 Be led by Indigenous and non-Indigenous co-chairs;
- 3.3 Members will be able to commit to two years participation on the Council, minimum;
- 3.4 Collaborate directly with the three commissions;
- 3.5 Report directly to the Board, ideally through the Indigenous co-chair who would sit on the Board (but not be subject to Board elections)^{xiii}, and;

3.6 The Council will also include or consult with members of FNIM communities from coast to coast to coast on Turtle Island-Canada with gifts of knowledge, wisdom, spiritual and cultural practices and teachings, identified through collaborative partnerships (see Commitment #5 above), invited, honoured and gifted or compensated according to local cultural protocols.

ⁱ The phrase ‘Turtle island’ is used by some First Nation people to describe the land on which they live. It refers to the land that has been colonized by European settlers and renamed North America. The language used comes from the creation stories of the First Nations, Inuit and Metis (FNIM) people and is subject to change depending upon which part of the country the people share their story from. For more information about this term, please make a tobacco offering to a Knowledge Keeper upon the land you live with a request for their wisdom sharing about the land and our relationship to it.

ⁱⁱ The name ᓂᓴᓴᓂ Nîmâwin, a Plains Cree word meaning “food for the journey,” was given to the group formerly known as the “TRC Working Group” by Métis Elder Louise McKay in a traditional naming ceremony held on October 15, 2019. The group requested this ceremony early in their formation, as part of a Two-Eyed Seeing approach to their mandate. During the ceremony Elder Louise made a connection between the group’s mandate, the seven sources of nourishment in the biblical story of the loaves and the fishes (5 loaves and 2 fish, according to the Gospel of John), and the Seven Sacred Teachings (Wisdom, Love, Respect, Courage, Honesty, Humility, and Truth). In light of this connection, the Elder saw the Working Group’s calling as being that of providing food for the journey of reconciliation.

ⁱⁱⁱ Truth and Reconciliation Commission of Canada. *A Knock on the Door (Perceptions on Truth and Reconciliation)* (p. 142). University of Manitoba Press.

^{iv} Decolonization can be seen in the idea of making space for Indigenous people, worldviews, culture, language, research, psychology, pedagogy, and spirituality in the life and practice of CASC/ACSS. It is “a present-day project of rooting colonialism out of worldviews, academic knowledge and research, Indigenous self-identity, and the social and political structures that impact on Indigenous life.” Battell Lowman, Emma; Barker, Adam J. *Settler Identity and Colonialism in the 21st Century*. Fernwood Publishing. (p. 111).

^v Indigenization is the action of intentionally incorporating Indigenous ways into the spaces we inhabit. “Indigeneity or Indigenusness describes the distinctive features that characterize the natural life and sociocultural traditions that shape Indigenous identity. Indigenization, then, is descriptive of a methodology whereby Indigenous peoples and residents of traditionally Indigenous geographic regions experience a transformation, adaptation, reconstitution, development and/or maturation of Indigeneity, or Indigenusness, to reflect traditional Indigenous experience . . . Quite simply, it is the rejection of colonial constructions of identity by actions of being of, with and for Indigenous peoples.” Ansloos, Jeffrey Paul. *The Medicine of Peace*. Fernwood Publishing. (55-56)

^{vi} Etuaptmunk, a Mi’kmaq term, involves seeing “from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing . . . and learning to use both these eyes together, for the benefit of all.” This would include, for example, being able to draw on Indigenous psychological modalities when working with Indigenous peoples.
<http://www.integrativescience.ca/Principles/TwoEyedSeeing/>

^{vii} Johnson, Harold. *Two Families: Treaties and Government*. Purich Publishing, Saskatoon, SK. 2011 (entire book)

^{viii} A part of the promise by Alexander Morris at the signing of Treaty 8.
<https://database.atns.net.au/agreement.asp?EntityID=222>

^{ix} The United Nations statement on the definition of genocide can be found at
<https://www.un.org/en/genocideprevention/genocide.shtml>

^x As per the Calls to Action requesting that the UNDRIP be adopted and implemented (see #92 and #60; also
<https://www2.gov.bc.ca/gov/content/governments/indigenous-people/new-relationship/frequently-asked-questions-the-united-nations-declaration-on-the-rights-of-indigenous-peoples>)

^{xi} The Doctrine of Discovery allowed the Crown to claim sovereignty over Indigenous Peoples and land by holding that Indigenous Peoples cannot claim ownership of land. It does concede a restricted title (an 'Aboriginal title') to rights of occupation and land use;³ and, the legal doctrine of Terra Nullius, land that is legally deemed to be unoccupied or uninhabited,⁴ allowed for the Crown to grant land to its colonial interests, including 70-80% of Canada's land mass to the Hudson Bay Company.⁵ (http://caid.ca/Ddoc_dom.html). See also Calls to Action 45 and 49, and <https://www.ictinc.ca/blog/indigenous-title-and-the-doctrine-of-discovery>

^{xii} One thing to keep in mind is that as we work with Indigenous nations we are working with what we would see as countries. Approaching a Nation then, or its key leaders (see those mentioned above) we are asking for specialized knowledge from their nation. Knowledge which in the past has been commodified and taken with no reciprocity. Most Indigenous worldviews work from a reciprocal economy. It includes all areas of life including the sharing of knowledge. Therefore, when an Elder, etc. is asked to share knowledge in such a setting as described above there should be something given to the person to foster balance and respect. There are both traditional and non-traditional options in these offerings. It is best to contact the nation, the leader, or that leader's helper for appropriate ideas.

^{xiii} In a process of decolonizing and Indigenizing there is a coming together of different worldviews and modalities of practice. Traditional Indigenous leadership is chosen by the community for specific times because their specific skills and abilities fit the present need. The Reconciliation Council needs to be able to choose the right leader for the right time. This may be the Indigenous chair but it could also be another Indigenous member better suited to the role. This role will be as a full member of the Board and not just a consultant or observer to the Board. Decolonizing and Indigenizing should be working at every level and having an Indigenous person involved in all parts of the Board's responsibilities allows for this need to be realized.